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Prize Essay.

The following is the Prize Essay, alluded to last week. We were mistaken in saying that it was awarded by the Tract Society,—the sum ($50,) had been offered by one of the correspondents of the New-York Observer.

AN ESSAY

On the Importance of the Sabbath, considered merely as a Civil Institution.

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports:—the mere politician, equally with the pious man, ought to respect and to cherish them."—*Washington's Farewell Add.*

To those who acknowledge the divine authority of the Scriptures, no arguments can be necessary to prove the benign influence of the Sabbath on civil society. That the Sabbath was made for man, we have the assurance of Christ himself; and it would be impious to question the wisdom or benevolence of any institution established by the Almighty for the benefit of his creatures.

Were it relevant or necessary to our present design, we could readily show that the Sabbath was not exclusively a part of the Mosaic dispensation; and consequently, that the design of its appointment, and the duty to observe it, were not confined to the Jewish nation. The period of its establishment, coeval with the completion of the creation—its observance by the Israelites antecedent to the promulgation of the law from Mount Sinai—its incorporation into that law from which all the precepts peculiar to the Jewish religion were excluded—the awful and sublime circumstances which attended the delivery of the ten commandments, and the subsequent inscription of those commandments upon tablets of stone, by the finger of God himself, all unite in bearing testimony to the permanency of the Sabbath, and to the universality of its obligation.

It is not, however, our intention to inquire into the origin of this institution, or into the spiritual duties and blessings connected with it; but to prove that the temporal benefits resulting from it, are alone sufficient to entitle it to the countenance and protection of the civil authority. We shall therefore, consider the Sabbath merely in the light of a civil institution, being one day in seven peculiarly appropriated by the laws, to religious instruction, and the practice of religious rites, and on which, the ordinary occupations and public amusements of society are prohibited.

It would not be difficult to prove that such an institution would be attended with many and great advantages under any system of religious belief, whether true or false. We shall not, however, give so extensive a range to our inquiries, but confine them to the more natural and practical consideration of the Sabbath, as connected with Christianity. It is obvious from the very nature of this institution, as already described, that it must have a powerful tendency to preserve and diffuse the knowledge and influence of the religion of any country in which it is established, and of course that its utility here is to be estimated by the importance of Christianity to the welfare and happiness of the community.

Every government of which history has preserved a record, has called to its aid, either more or less directly, the influence of religious sentiment. Nor is it difficult to understand, why the magistrate has in all ages sought to avail himself of those awful sanctions with which every religion enforces its own precepts. Religious obligation is founded on the will of the Deity, discovered either by revelation, or by reason. This will, correctly understood, is, and ever must be, consistent with the good, both of nations and individuals; and, in innumerable instances, acts which are injurious to society, are by common consent, admitted to be offensive to God. Hence, even false religions are to a certain extent, conducive to the public welfare; because with their falsehoods are usually mingled some truths relative to the divine attributes. But inasmuch as Christianity excels all other religions, in the fulness and certainty of its exhibition of the divine will, so much the more conformable must it be to the wants and propensities, the peace and happiness of the human family. Indeed, were every citizen wholly to govern his conduct by the precepts of this religion, and to do to others as he would they should do to him, violence and injustice would cease; and the sword of the magistrate would slumber in its sheath.

A slight view of the comparative influence of human laws, and religious sentiment in correcting the evils, and promoting the happiness of society, will afford abundant evidence of the superior efficacy of the latter. Human laws forbid only the commission of crimes; they presume not to take cognizance of thoughts and intentions. Religion, on the contrary, erects her throne in the heart, swais its affections controls its passions, and directs its motives. Before the magistrate can enforce the sanctions of his laws, the offender must be discovered, and his guilt established by proof; and the fear of punishment is often counteracted by the possibility and the hope of eluding detection. But the votary of religion, knows that he serves a master, whose omniscience and omnipotency, render escape hopeless, and punishment inevitable. So conscious are all governments of the inefficacy of penalties to secure obedience to their law, that in a great variety of cases, they call in the aid of religious obligation, and bind their subjects by oaths, to the performance of their duties. Human laws trust solely to the influence of terror, while religion addresses herself to the hopes as well as the fears of mankind, and offers rewards as rich and glorious, as her punishments are awful and appalling.

Even if it were possible to impart to the police an energy equal to the detection and punishment of every delinquent, what an enormous and hateful mass of wickedness, cruelty and injustice, would still remain unnoticed and unrestrained by the laws! At what human tribunal could we arraign avarice, ingratitude, unkindness, falsehood, selfishness, pride, and a host of vices, which are alike the band of private happiness and public peace? But the believer in Christianity is taught, that neither the words of his mouth, nor the meditations of his heart escape the observation of that Being, who will "bring every work into judgment, with every secret thing."

Could human laws restrain men from crime, their highest aim would be attained; they attempt not the task of inciting them virtue.—No statute could compel us to love our neighbour as yourselves, to pray for those who despitefully use us, and do good as we have opportunity to all men. The Christian, however, is assured, that "love is the fulfilling of the law," and that freedom from vice unaccompaned by benevolent affections and exertions, will not entitle him to the rewards of Heaven. No temporal penalties can so effectually control the vindictive passions, and restrain the violence and outrage which proceed from them as the recollection that we must forgive others, before we can hope to be forgiven. At the same time that Christianity exerts her influence in securing the public tranquillity and welfare, she penetrates the recesses of domestic privacy, whispers consolation to the bereaved—soothes the pangs of the sufferer, and diffuses love and joy and peace, throughout the social circle. We might pursue our subject, and exhibit in its various bearings, the propitious influence of this religion upon human happiness, by instuting a comparison between the morals, customs, and civil polity of the most enlightened nations of antiquity, and those of our own age and country. But enough has been said, to show that Christianity is eminently conducive to the welfare both of rulers and of subjects and of course, that the Sabbath, if essential to the maintenance of this religion in vigour and purity, ought to be guarded and cherished by the state with affectionate regard.

If we reflect for a moment, what a vast proportion of mankind, are doomed to daily labour for their subsistence, we shall be sensible, that multitudes are necessarily deprived of all opportunity of acquiring religious information: except such as the Sabbath affords. Were the Scriptures universally distributed, there would still be many without either ability or leisure to peruse them. To such persons the Sabbath brings not merely a respite from toil, and consequently time for religious study and meditation, but also the instruction of the pulpit, and the rites and worship of the house of God. Without a periodical and general cessation from labour, the public worship of the Deity, and the religious instructions connected with it, would be greatly interrupted, if not wholly abandoned. The ministers of religion could not advantageously exercise their functions, unless their people were permitted at stated periods to suspend their ordinary avocations, in order to attend their ministrations. Religious services if casual and precarious, would afford but little benefit, and be offered to but few auditors. Under such circumstances, the sacred order itself, would ultimately cease to exist; or it would sustain itself only by an usurped authority over the consciences of the people.—Ignorance of the truths of Christianity would lead to their perversion, and a blind and debasing superstition, would take the place of that religion, which, while it sanctifies the heart, enlightens the understanding. The clergy would in time, become the sole depositaries of religious knowledge and would exercise a spiritual dominion, founded upon ignorance and superstition. If at the present day, we take a survey of the various churches in Christendom, we shall find that the observation of the Sabbath, affords an accurate standard of the degree of religious truth and freedom prevailing in each; and that with the profanation of this day, moral obligation is relaxed, religion sinks into superstition and unmeaning ceremonies; and the power of the priesthood rises superior to conscience and to reason.

The agency of the Sabbath in preserving and extending the influence of religion, is not, however the only benefit it confers upon society. No political institution whatever, contributes so much to the actual comfort and enjoyment of mankind; and multitudes who derive no religious advantages from it, participate largely in its temporal blessings.

The returning day of rest, brings repose and quiet to thousands, who would otherwise spend their lives in unremitting labour. The avarice of the rich would extort from the necessities of the poor the utmost exertion of human strength and endurance. But the Sabbath, like an angel of mercy, pays its weekly visits to the children of poverty and of labour, suspends their toil, revives their exhausted strength, and cheers their drooping spirits with visions of future happiness and glory.

Every occupation naturally leads to the formation of certain habits both of mind and body, and when the occupation is pursued without intermission, these habits are formed, to the exclusion of all others, and man is degraded into a mere machine, and rendered unfit for the high and various duties to which his Creator has called him. But the relaxation afforded by the Sabbath, allows the bodily and mental faculties to recover their wonted tone and elasticity, & preserves them in health and vigour. With the return of this season of rest, the artisan removes from his person, the filth contracted by a week of labour, and from his mind the thoughts and anxieties peculiar to his calling. Arrayed in clean and decent apparel, he goes forth into the society of his fellow men. New ideas crowd upon his mind, and new scenes open to his view. If he has been taught to appreciate the privileges of this sacred day, he repairs to the house of God, There, in the presence of Him who is no respecter of persons, he feels the natural equality of the human family, and rejoices in the reflection, that however humble and obscure may be his present lot, he is the heir of a blessed and glorious immortality—he listens to themes of high and eternal interest—he unites with his fellow citizens of every rank, in the adoration of the Deity; and returns to his dwelling, with enlarged conceptions and elevated hopes. His shop and all its concerns are dismissed from his thoughts—other, and delightful subjects engross his contemplation—the powers of his mind are called into action—and as he meditates on death, judgment, and eternity, his heart swells with a sense of his own high and immortal destinies. He calls his offspring around him, and after teaching them to participate in his own hopes and consolations, closes the day by kneeling with them before the throne of mercy, to offer his thanksgivings for the past, and his prayers for the future. On the morrow, he returns to his work, his body invigorated by repose, and his mind stored with useful topics, for the exercise of his own faculties. Would we know then the value of the Sabbath as a civil institution, in rescuing the laborious poor from moral and mental degradation, let us compare the picture just drawn, with that of a being compelled to pass his life within the narrow precincts of a work-house, and occupied only in turning a wheel or throwing a shuttle. No Sabbath interrupts his labour—the voice of instruction never breaks upon his ear—the sphere of his knowledge is bounded by the rules of his art—his acquaintance with mankind is limited to his fellow-labourers; while his few and casual moments of relaxation are devoted to riot and debauchery.

But it is not in the humbler walks of life alone, that the Sabbath has a tendency to purify and elevate the moral and intellectual faculties of man, The frequent recurrence of a day devoted to repose and reflection, occasions a pause in the turmoil of worldly occupation, and arrests the attention even of those who are pressing forward in the pursuit of wealth, of pleasure and of honour. The interruption which this day causes in our ordinary employments, recalls our thoughts from our own personal gratifications, and leads them to the contemplation of our present duties, and our future destinies. At such times, conscience resumes her empire, and the still small voice of religion, lately drowned in the tumult of the world, is heard and obeyed.

To the Sabbath may be attributed whatever degree of cleanliness is found among the lower ranks of society. Incessant labour, necessarily prevents attention to personal appearance; and were it not for the rest enjoyed on the Sabbath, and for those habbits of neatness which are caused by its public assemblies, the most disgusting squalidness would be the inevitable lot of the labouring portion of community. It is solely owing to this institution, that our whole population now appears every seventh day, in clean and decent clothes; and this practice contributes not less to propriety of behavior, than to health and comfort. The self respect, which the circumstance of being well dressed naturally induces, tends to soften the manners, and to suppress rudeness and indecorum.

This sacred day, by the solemn and affecting duties to which it is appropriated, spreads a calm over the ruffled surface of society, and assuages the angry and selfish passions by which it is agitated. In the house of God, all meet as the children of the same heavenly Father, and the heirs of the same hopes and promises. They listen to the same instruction, unite in the same petitions, and acknowledge the same standard of faith and practice. A common worship excites mutual sympathy and affection, and leads to an interchange of kind and benevolent offices.

(*Remainder in our next.*)

MARGARET A. WALTON.

The following notice of a little girl who died before she was eight years old, is copied from the last number of the *Richmond* Family Visitor.

DIED, on Saturday the 8th inst. MARGARET ANN, daughter of the Rev. W. C. Walton at Bethany. Although she was only a little more than seven years old, she exhibited traits of character, highly interesting, not only to her parents, but to all who became well acquainted with her. And those who witnessed her dying exercises and heard her heavenly conversation, think that such a display of the grace of God to a little child, ought to be recorded for the benefit others.

Before she was three years old she discovered an extraordinary capacity. At that time she could not read, nor had she the power of distinct articulation; yet with the assistance of her mother, she committed to memory a number of hymns, and a catechism, such as is used in some Sabbath schools. As religious subjects were presented to her mind, more frequently than any others, they appeared to make an early and deep impression. On them her mind operated with all its energy. We should be carried beyond the limits of an obituary notice, if we were to detail her many remarkable expressions, in which she displayed a sprightliness of mind, a correctness and maturity of judgment which led and intelligent friend humourously to remark that she was 'an old woman cut short.' We shall select a few.

One of the first lessons in religion which she learned, was the necessity of a Saviour. A question in her catechism related to that subject. Her mother, however, wishing to know if she understood it, asked her in language different from that of her catechism, "for what purpose Christ died?" She promptly replied "to atone for my sins!" which proved to her mother's astonishment that she understood the meaning of the word atonement. She was at that time not more than three years old! It is remarkable that comparatively little of childish phraseology was beard in her conversation. It was correct and elevated far above her years.

She often took an uncommon interest in the exercises of family worship; this was evident from the fact that she would sometimes rise from her knees weeping. Her feelings were ever alive to religious conversation. Her parents never found it difficult to awaken her attention to the great truths of the Bible; as soon as they were presented, her mind seemed to take hold of them, and as long as they thought proper to continue the conversation, she appeared to be interested.

The sufferings of Christ appeared to affect her mind most deeply. When she was about five years old on the morning of a sacramental Sabbath, her father and mother were explaining to her the nature of the ordinance of the Lords supper, and the obligations of all to remember the dying love of the Saviour at his table. Her little heart appeared to be melted in tenderness and love, and she insisted in the most importunate manner, and with tears to be permitted to go to the table of the Lord. "O mother," said she, "why cannot I go?"

A few weeks ago, when walking out with her aunt, she came to a place which appeared to be very suitable for prayer, and she insisted that her aunt should kneel down and pray with her and would not be satisfied until she did.

One night after retiring to bed, reflecting on her sins, her mind was unusually affected. She wept for some time. At length she called for her mother, and requested her to pray with her. After her mother left her she covered up her face and her nurse says she scarcely ever heard such a prayer as she offered up to her heavenly Father.

Her parents knowing how common it is for children to read without attention, would often stop her at the end of a paragarph or page, and enter into a conversation about its contents. She could generally repeat the substance of it, and often in the very words she had been reading. According to a family custom she had long been in the habit of committing to memory a passage of scripture every morning, to be repeated at family prayer. By these and other methods employed to train her up in the nurture and admonition of the Lord, her mind was under the divine blessing brought to that happy state in which she left this world for a better.

During the former part of her illness, which lasted twenty-one days, her mind was much affected by her disease, and she had not the evidence of her acceptance. She would not affirm that she had "given her heart to God." In this state of mind she was uneasy, and frequently requested to have the bible read to her, and that her father should pray with her and for her.

She often asked him and others to sing particular hymns which had been her favourites. Among these were those beginning with the following words: "'Twas on that dark and doleful night," &c. "Afflictions though they seem severe, in mercy oft are sent," &c. "O Jesus my Saviour, to thee I submit," &c. "Come on my partners in distress," &c. If those who sung could not remember the first line of the verse, she would tell them what it was. She pointed out particular passages of scripture which she wished to be read to her. Those relating to the sufferings of the Saviour, and to the conduct of Mary who sat at the feet of Jesus, and heard his word, and chose the good part that shall not be taken away from her, she mentioned most frequently. How often did she say, "read to me about the sufferings of Jesus." Indeed she appeared to take as much interest in these exercises, and to love them as much, as could have been expected of her if she had been an experienced Christian for many years.

As her father was putting her Bible under her pillow, to raise her head, she interposed by saying "don't treat the word of God so." When he replied. "my dear, I want you to rest your soul upon it," she seemed to be satisfied.

When from extreme weakness and the effects of extreme ptyalism, she could scarcely speak at all, she was heard to say "the Bible!" "Do you love the Bible?" said one. "Yes," she replied. "Why?" "Because it is the word of God."

On a Sabbath, hearing her little brother and sister making a noise, she complained of it. Her grandmother remarked that "the little things were playing." "But," said she, "you know they must not play." "Why?" "Because it is the Lord's day."

"Am I going home?" said she, "yes my dear," said one, "unless you get much better than you are." Her conversation at this time, caused her nurse to weep. She observed it and said, "you must not cry, I am going to my heavenly Father's home."

Some reference having been made in her hearing, to a future world she said with much emphasis, "O! I hope I love the Saviour." One night she was heard to say, "Jesus perished," "You mistake," said a friend, "Think again." She replied, "Yes, I meant to say, Jesus died to save us from perishing. If I repent, did he not die for me?" "Yes he did." "Then I will repent. If I feel sorry *in my heart* for my sins, is not that repentance?" "Yes." "Then God will forgive me for Christ's sake. He died for all that repent. Did you not say so? The Bible says so. John was the beloved disciple: Jesus will love me too, if I repent." At another time, she said, "O! Jesus! love me." At another, O! Jesus! Jesus! you did promise me that whosoever believed on thy name should not perish, but have everlasting life; you did promise me so."

She was told if she would take her medicine, her grandmother would bring her some pretty things: smiling, she said, "I have a better promise than that—a promise to me, to myself—the Saviour promises. I am a child; he says, of such is the kingdom of heaven. I will go to heaven, when I die. Tell my little brother and sister, they must take good care of my *little* sister; they must call her sister and be very good to her, and very good besides. God loves good children.

Being much distressed with a number of blisters, she expostulated against putting on another. When told it was necessary, she said no more, but appeared to be engaged in prayer. While she was held in the bath, and another blister applied to her head, she made some reference to the Saviour's being crowned with thorns, and then prayed that she might forgive us. After a pause, she put up her little hands in the water, and said, "Father forgive them. If God can forgive them, I can forgive them." After a few minutes, she said again, "Abba Futher, they know not what they do." At another time, while putting her into the bath, feeling extremely weak, and probably supposing that she must soon die, she said, "Father, into thy hands I commend my spirit."

Obtaining clearer evidence of her acceptance, and having, as we suppose, more distinct and sensible exercises of gracious affections, she affirmed nearly a week before her death, that she had 'given her heart to God.' She repeated this more than once, and she *understood* its meaning.

When asked, "would you rather go to Heaven and be a holy child there, than remain in this sinful world?" she replied with as much energy as her exhausted powers would admit, "Yes, a great deal." "Will you sit down in a corner in heaven, with that little girl of whom you have read, and sing hallelujah with her?" "O," said she, "there is room enough in heaven, without sitting down in a corner." When she was sinking in death, she was asked, "Who do expect to see, when you get to heaven?" She replied, "Jesus." "And will you praise him?" "Yes," said she. "And for what will you praise him?" "For his loving kindness," said she; and spoke it more distinctly than she had been able to express any thing for many days. And never did any expression create more joy than was felt by her parents at hearing this from their dying child. Indeed, so abundant was the evidence she gave of being a child of God and an heir of glory, that the tears which were shed over her dying pillow, were tears of affection, of joy, and of gratitude; and not of sorrow. So deep was the interest felt in her case, that no effort to relieve her, was spared, which medical skill could employ, or parental affections suggest. But her sickness was unto death. The attack was tremendous in its first appearance, and never yielded to the most efficient remedies, until her system was exhausted. Although she had suffered for twenty one days more than language can describe, she was so much relieved, a short time before she died, that she seemed to be falling into a sweet and tranquil sleep. A heavenly smile lighted up her countenance, which seemed to say,—'I am happy, and shall soon be employed in praising the Saviour for his LOVING KINDNESS.'

Religious Intelligence.

RELIGION IN RUSSIA.

We have several times alluded to an unfavourable change in the Russian policy, by which the Scottish missionaries, with a single exception had been driven from the dominions of the Autocrat; But we learn from the last English magazines, that the evil is still more extensive—that the operations of the Russian Bible Society, which had been greatly extended and had created great expectations for the result of their influence, have been nearly paralyzed, and that the Scottish Missionaries are not the only ones who have been compelled to leave their stations.

The following extract relates to the anti-biblical revolution.

This institution, [the Russian Bible Society] which for several years pursued so distinguished a career, and promised to supply with the word of life not only the Russian population, but the numerous heathen and Mahomedan tribes of that widely extended empire, is now completely paralyzed in its exertions, and appears to be dying a lingering death. In consequence of the powerful opposition which was raised to the Bible Society, Prince Galitzin, its noble President, retired from office; he at the same time resigned his situation as minister of religion and a Russian Admiral was appointed in his place. Its no less excellent Secretary, Mr. Papoff, who visited this country about two years ago, and who was also connected with the censorship of the press, was afterwards put on his trial by the Criminal Court, respecting a book which had been published by Pastor Gosner, in which there were some reflections which were considered as unfavourable to the doctrine of the Greek Church, relative to the Virgin Mary. Several others were also involved in the same prosecution, two of whom are pious men. Pastor Gosner himself, who, though a Catholic, is said to be a most eloquent, evangelical and useful preacher, had previous to this, been ordered away from Petersburgh on a few days notice. The powers of darkness, in short appear to be mustering their forces in the Russian Empire: the measures pursued, seem to be a part of that general system for arresting the progress of light, and for involving the nations in all the darkness of the middle ages, which of late years constitutes the distinguishing characteristic of the policy of most of the continental princes.

Among the causes for suspending the Astrachan and Crimea Missions are mentioned in addition to the above the ill succes which has lately attended the efforts of the misionaries. Most of the few of whom they had hope, relapsed into their former state of wickedness; some who had made profession apostatized, inquirers sunk into supineness, leaving none to succeed them; and the Mahomedans, so far from growing attentive, left the meetings and refused to hear the missionaries converse; and to crown all—those few who had become real converts, and adorned their profession, were liable at every moment to be taken from the stations, and enlisted into the military service. The Persian convert, Mahomed Ali was dealt with in this manner, and was told that it was in consequence of his having been converted to christianity. A petition on his behalf, was drawn up and given to Prince Galitzin and afterwards to the Princess M——, both of whom declined presenting it to the Emperor on principles of prudence. The mission at Karass however has been less affected by the changes abovementioned; and as the prospects at that place are of a less unfavourable nature, the station for the present, is to be continued, though there is some talk of transferring it to the Missionary Society at Basle.

The Moravian station, founded more than half a century ago at Serepta, and which lately suffered so much by the fire, has also been abandoned; and in short it would almost seem that the entire Rusian Empire is given into the hands of the prince of darkness.

DWIGHT—CHEROKEE STATION.

The last Connecticut Observer, contains a long letter from Doct. George L. Weed, missionary at Dwight, dated September 28th, which gives a particular account of his journey and arrival at the station; and of the aspect of the mission and of the Cherokee nation. He left Pittsfield, with his lady and Miss Thrall of Windsor, Conn. in a two horse covered wagon containing among other things, a quantity of Bibles and tracts, which he distributed during his journey, and he arrived at his place of destination in eleven weeks, after having passed over a distance of nearly 1600 miles.

He represents the state of religion in Missouri and Illinois, as truly lamentable. In many places there is no ministration, very few books, and little disposition to improvement. White inhabitants are found who have never heard of a Saviour. At one place where the missionaries put up for the night, the family that entertained them, though large and wealthy, did not contain a single individual that knew how to read. The following extracts relate to the Arkansas Territory.

At Currant river, we were detained three days. The ferry boat having been turned over for repairs but two hours before we got there. This was a little trial of our patience: for we had just been fixing on a time, for our arrival at Dwight. This detention obliged us to witness the disregard paid the Sabbath. The landlord where we put up, made his arrangements for commencing a surveying tour, on that holy morning, and the coloured women were made to do the washing of the family. This was in Arkansas Territory, and there the Bible is but seldom read, the Saviour is despised and children grow up untaught.

There we were led to reflect on, and appreciate the blessing of a New England education.

Rode to Davidsonville, a county town with a brick Court house. Put up at a public house in Batesville, where we saw a card party engaged in play, and heard the ball on the billiard table, before we were seated. Here I exchanged a Bible for some crackers; the Merchant said it would not sell there without a pack of cards attached to it, and then in order to get the cards, the purchaser would pay for the Bible.

The two next nights they encamped in the woods, and by riding all the night, following, they "were brought to behold by the next day's rising sun, the consecrated ground for which they had so long looked, and laboured and toiled."

Here, says the letter, we were welcomed with emotions of love and joy, by those who had come on before us, and borne the heat and burthen of the day. At 3 o'clock P. M. the mission family assembled for prayer, thanksgiving and praise to our heavenly Father for his kind protecting care over us by the way, and for our safe arrival,—sought a blessing on our united labours, and may God add his blessing and give all needed grace.

Their journey was no expense to the mission fund because their wagon & horses would sell at an advance beyond the actual expenditures.

The following remarks give a cursory view of the situation and prospects of the Mission.

At this station there are now seven men and nine women, all of whom have enough to do. There are more than sixty children attached to the schools which, together with the missionaries' children, hired help and visiters, make a family of more than a hundred. All that are well, are required to eat and attend prayers at the dining hall. It has cost much labour to bring this establishment to its present improved state. Have about 80 acres of land under cultivation, on most of which corn is raised. There are more than 20 buildings, all but four made of hewn logs. Have a grist and saw mill, a blacksmith's and carpenter's shop; a good supply of horses, cattle, hogs, &c.

This nation is far more advanced in civilization than I expected. Their code of laws is extensive. Their improvements in agriculture rapid. Most of them are collected into villages, have comfortable houses, some furniture—dress with much taste, ride good horses, and have saddles for men and women. And one half of the Cherokees own negro slaves, who do all their work. Some own stores of goods.

Gladly would I give you as favourable an account of their moral condition. But alas! when we look at their state of morals or rather immorality, they may well excite our pity, and stimulate us in using those means appointed for their salvation. The mass of the nation are extremely ignorant of every thing of a religious nature. They believe in the Great Spirit who made and upholds all things. But as they have no knowledge of a Saviour, no Bible, no Sabbath, or any of the ordinances of the gospel, their condition is deeply deplorable. Since the establishment of this mission they have gained some knowledge of Divine things. A few have become hopefully pious. We teach the children to read in English. I teach the boys besides attending to the medical department, and Miss Thrall teaches the girls.

CREEK MISSION.

Rev. L. Compere, late Baptist missionary among the Creeks, has been dismissed from the station by his employers. As the terms of engagement were, during the pleasure of the parties, no reasons for his dismissal have been assigned by the Association—though some objection was made to his being dismissed without a hearing.

Under the head of Monthly concert, the Recorder and Telegraph gives a summary of the latest intelligence yet published in the Herald, and adds the following as a mere outline of additional facts which were communicated at Park Street Church on the 1st Monday of the present month.

Cherokees.—At Candy's creek, the latest missionary station formed among the Cherokee Indians, a church has recently been organized, and five Cherokees admitted; one of these is a very aged woman, who gives much evidence of piety.

Palestine Mission.—Some years since, the Syrian Archbishop, Giarve, visited Rome, Paris and London, to obtain money, as he then professed, in order to print the scriptures on Mount Lebanon. Money and a press were accordingly given him; but he has never printed the Scriptures, and being now elected Syrian Patriarch, he opposes their circulation by the missionaries.

The Maronite Patriarch, in an order which he had issued to impede the distribution of the Bible by the missionaries, had asserted "that they buy up the books printed at Rome, to get them out of the hands of the people." To this charge the missionaries at Beyrout, thought proper to reply; and in this reply the fact of the Syrian Patriarch's obtaining funds for the dissemination of the word of God, was alluded to, in order more effectually to repel the charge of the Maronite Patriarch. This disturbed Giarve, who accordingly published a defence, of which he sent the missionaries a copy. A translation having been forwarded to the Corresponding Secretary of the Board of Missions, a part of it was read at the Concert. In this he disclaims having received either money or press when in Europe, for the purpose of printing the Scriptures; but says that all was given him to use just as he should think proper; and disavows any intention ever to co-operate in circulating the Scriptures among his people. It was remarked that the conduct of the Syrian Patriarch since his return has destroyed his character in Europe for upright and honest principle. His manifesto, which is, in some respects, a curious document, and developes (if further developement were at all necessary) the genius of Papacy, will probably be given to the public thro' the official channels of the Board.

Messrs. Bird and Goodell find important openings for usefulness in Syria, and especially in Beyrout. Their school, though opposed by the Catholics, is prosperous and the missionaries appear to be animated by their prospects. They regard the Turks in the light of protectors, who, besides caring for none of the things which alarm the Catholics, stand in fear of England, under whose protection our missionaries live and labour.

Communications are daily expected from Messrs. Fisk and King, relating to their residence in Jerusalem, and their journey from thence to Beyrout. Messrs. Goodell and Bird say, that they have many melancholy descriptions to give.

Sandwich Islands.—The notices of this mission were scarcely less interesting than any that have been received in times past, and were five months and a half later than the latest intelligence hitherto published. For the reason mentioned at the onset, we only say now, that the news of the kings death occasioned no other effect at the Islands than deep sorrow, and that the subsequent prosperity of the mission has been greater than ever before.

Miscellaneous.—Mr. Evarts gave it as the opinion of a very intelligent and pious gentleman, whom he had lately seen, and who had spent thirty-two years in India, that superstition and idolatry in India would ultimately fall before the influence of Christianity; and that it would fall in Southern India within no very long period.

This gentleman had been personally acquainted with SWARTZ, and said that no man in India, black or white, prince or subject, had more influence than that missionary. He had seen 500 Brahmins assume the customary attitude of solemn veneration when addressed by Swartz. During the bloody wars between Hyder Ally and the English, Swartz was permitted to go any where, without molestation from either party; and when once he expressed his aprehensions to Hyder, that his soldiers not knowing him, might one day do him harm, that Emperor gave him a passport, signed with his own hand, permitting him to go any where in his territories, for he was a holy man, and would not abuse this liberty.

The gentleman further remarked, that in Calcutta every respectable man professed a friendship for missionary operations, from a conviction of their utility, and that of late years, a great and most favourable change in this respect had occurred at Madras; and moreover that in consequence of Missionary influence, true piety had made astonishing advances among the Europeans in that country.

The pastoral relation heretofore subsisting between the Rev. John M. Duncan, and the Associate Reformed Congregation of Baltimore, and the pastoral relation between the Rev. Charles G. M'Lean and the congregation of Gettysburg, have been dissolved by a resolution of Synod, in consequence of *their withdrawing from and declining the jurisdiction of the Presbyterian Church in the United States of America*, and the said congregations are declared to be vacant and are attached to and put under the care of the Presbyteries of Baltimore and Carlisle respectively.

YOUNG MEN'S EDUCATION SOCIETY.

A meeting was held on Thursday evening, agreeably to public notice, in the Session room of the brick church, for the purpose of forming a Young Men's Presbyterian Education Society. Owing to the unpleasantness of the weather the meeting was thinly attended; a Society however was formed, a Constitution adopted, and officers elected; the sum of $250 was subscribed by those present to the funds of the Society.—*N. Y. Obs.*

SYNOD OF NORTH CAROLINA.

The Synod of North Carolina commenced its annual session at Greensborough, Guilford Co. on the fifth ult. and closed on the eighth.

The session was rendered peculiarly interesting, by the presence of a delegation from the Hanover Presbytery, of Virginia, Dr Rice, Rev. Mr. Paxton, and the Rev. Mr. Taylor. The object of this mission was to lay before the Synod the origin, progress and design of the Theological Seminary in Virginia, to obtain the approbation and concurrence of this body; and to establish a correspondence and mutual understanding, with regard to its important objects

The sacrament of the Lord's supper was administered on Sunday. "The concourse of people on this occasion, says the Western Carolinian, was unusually great. It was thought by good judges, that more than two hundred people were present. No language can do justice to the sermon preached by Dr. Rice on this occasion, or to his admirable address to the coloured communicants. The profound silence occasionally interrupted by convulsive sobs: the riveted attention of the audience, the streaming tears and anxious looks, best proclaimed its excellence. It, no doubt, was an occasion long to be remembered—an occasion to be remembered throughout the longliving annals of eternity. Many, we do believe will remember this day, as the happy era which broke asunder the chains which bound them down to a guilty world.

The Treasurer of the American Board of Foreign Missions, received in donations, from Sept. 16th to Oct. 20th inclusive, the sum of $9143 50, besides a legacy of $10 for the Mission college in Ceylon.

Mr. Charles Goddard, who has for the last two or three years conducted the editorial department of the Richmond Family Visitor, with distinguished ability and faithfulness, has relinquished the management of that paper.

The vacancy occasioned by the removal of the Rev. Dr. Neil, from the ministry of the word, in the sixth Presbyterian church of Philadelphia, has been supplied by the unanimous call of the Rev. John H. Kennedy, to its pastoral care.

AMERICAN BIBLE SOCIETY.

The treasurer of this Society acknowledges the receipt of 5,226 dollars, 50 cents, during the month of October; and the Agent states that the issues from the Depository, in the same period, were, of Bibles, 3885; Testaments, 4164; total 8049;—value, $4764 79 cents.

The treasurer of the Albany County Sabbath School Union, acknowledges the receipt of $119 32, collected last Sunday evening in the South Dutch Church, after a sermon by the Rev. Isaac Ferris.

The Presbytery of Carlisle convened in Hagerstown October 4th. During its sessions Mr. Lind Fullerton was ordained to the work of the Gospel ministry. The ordination sermon was delivered by Rev. Mr. Elliot, and the charge by Rev. Mr. Paxton.

Andover Theological Seminary.—It gives us pleasure to learn, that after the next year, candidates for admission into this Seminary will be previously examined as to their knowledge of the Hebrew language. It is understood that the amount required to be studied before admission is twenty chapters of Genesis and twenty Psalms.—*N. Y. Obs.*

John Knox.—The London Star, of the 28th Sept. contains an account of the ceremony of laying the foundation stone of the monument to this "chief instrument, under God, of the reformation of Scotland." This Monument is to be erected in the Merchants' Park, Glasgow, in view of the cathedral.

New method of Biblical Instruction.—We perceive from an advertisement in the Philadelphia Recorder, that the Rev. Messrs. Allen and Bedell, of that city, have determined to commence a course of lectures to children, on the historical parts of the Bible accompanied by appropriate illustrations with the Dioptric Lanthorn. The prominent scenes described in Bible history are to be painted on glass, and at the same time that they are exhibited, lectures will be delivered, explaining the scenes, and enforcing the doctrines connected with them. There is little doubt that the facts thus presented, and the duties and doctrines springing from them, will, by this happy contrivance, become so interwoven as to be inseparable, and make an impression on the youthful mind, not easily erased. By this invention a knowledge of the Bible, and a disposition farther to study it, may be imparted to many, whose minds would be inaccessible to any other means of instruction. —*N. Y. Obs.*

REVIVALS.

The last two numbers of the Recorder & Telegraph, contain a detailed account of the Revival in Boston, during the year 1823, which is full of interest. In tracing the origin and progress of this Revival, the account mentions that the ministers who attended the annual convention in May, agreed to offer up special prayer for a Revival of Religion in Boston, and to recommend the same course to their congregations,—that soon after this, a weekly union prayer meeting was established by the Baptists and Congregationalists in that city, for the same purpose,—that, during the summer following, the spirit of prayer increased, and the truth was preached with increasing earnestness.

In the early part of Autumn, meetings were established on Saturday evenings, at private houses, by members of the Park-street Society. These meetings increased as to numbers, so that double rooms were resorted to; and subsequently a division of the attendants became necessary, so that two similar meetings were held at the same time, in different places. In the January following, these meetings were transferred to the vestry room of the church, which soon became so crowded as to render it necessary for a part of the brethren to withdraw, and hold a meeting by themselves.

It was now manifest, says the account, that the Holy Spirit was operating upon the minds of many in the congregation. The drooping head and trickling tear began to take the place of former indifference—the church was awakened to more and more spirituality—and strong hopes were entertained, that God in very deed was about to bless his people and to build up Zion.

The first cases of deep conviction which occurred, were three daughters of a sister in the church, whose attention had been arrested by the direct and earnest conversation of a Christian friend. They soon entertained a hope of an interest in Christ.

About this time a special meeting of brethren was held, "to confess their sins one to another, and pray one for another." Each member successively expressed his sense of past unfaithfulness, ingratitude and neglect of duty;—much contrition was apparent, and fervent prayers for forgiveness ascended to Him who has promised to forgive all those who forsake and confess their sins. It was a season which will never be forgotten.

In the mean while an unusual seriousness had commenced & the number of inquirers had considerably increased, in the Old South and Essex Street Societies in this city, and the Rev Mr. Fay's congregation in Charlestown. About this time certain members of Park street church attended, by invitation, church meetings of the Old South and Union churches in Boston, and of the first churches in Charlestown, and gave a particular account of the state of things in the church and congregation to which they belonged and of the measures they had adopted to promote the good work which had so auspiciously commenced among them. This measure was followed by happy consequences. Each of the churches mentioned, from this period held a prayer meeting for the special purpose of supplicating more plentiful effusions of the Holy Spirit, on the evening of its usual lecture at the Vestry, and were speedily strengthened and encouraged by unequivocal evidence that God heard and was answering their prayers.

The inquiry meetings in the several congregations, which at first had been held at private houses, in consequence of increasing numbers removed to larger apartments, that of Park street congregation to the Academy hall in Broomfield lane, and the other societies to their respective Vestries. In the month of May the inquiry meetings of the three congregations in Boston were united, and a large public Hall procured for their accommodation. Here were seen at one time, between 3 and 400 inquirers, many of them borne down under a sense of their sins and desert of eternal misery. On these occasions, it was usual to converse with them individually, as well as to address them collectively, relative to the things which concerned their everlasting peace. Ministers found it necessary to call upon laymen to assist them in these conversations, that thus the meetings might not be protracted to an unseasonable hour.

Several clergymen from abroad were at different times invited to take a part in the work—among whom may be mentioned Rev. Drs. Payson, Beecher, Humphrey and Taylor.

Public lectures on Sabbath and other evenings, were well attended. A weekly evening meeting for male adults, and another for females, where individuals were specially invited to attend; neighbourhood meetings in the day time at private houses; organized district meetings, at ten or twelve different places, conducted by laymen; Bible classes; daily morning prayer meetings in the three vestries; rooms designated where private Christians, from being engaged in business, might retire separately or together, at any hour of the day, for prayer; and days specially set apart by the churches for fasting and prayer, are mentioned as instrumental in promoting the great work.

Although different means were blessed to different individuals, says the account, yet they all drank into the same spirit. Jarring opinions had before taken possession of their minds—but now they all cherished a belief, as it were spontaneously, in the distinguishing doctrines of the gospel.

In many instances, deep searchings of heart were experienced by professing Christians. One only can be mentioned. A brother in one of the churches had it strongly impressed upon his mind, that he had not been sufficiently faithful in imparting religious instruction to his children.—He called his family together, confessed to them his neglect of this duty, and with tears besought them to forgive him, and to seek without delay the things that concerned their everlasting peace. He soon after had the satisfaction of seeing a daughter among the hopeful subjects of divine grace, and seated with him at the Lord's table.

About midsummer, 1823, it was seen with deep regret that the revival was on the decline. Labourers were with more difficulty obtained; meetings became gradually less frequented; some of them were discontinued because clergymen could not be found to conduct them; Christians seemed to be losing their earnestness in prayer, their zeal in labour, and their interest in the salvation of souls—until, perhaps in the middle of autumn, the work could only be spoken of as "the late revival."

The additions made to the four churches from June 1823, to May 1, 1824, as chiefly the fruits of this revival were

Park Street, in Boston,	120
Old South, do.	101
Union Church, do.	62
Mr. Fay's Church, in Charlestown,	65
Total,	348

The unusual caution and delay which were observed in the admission of members to the churches, may have prevented some from making a public profession, who will be found at the last day to have been sharers in the work; but it has also had the effect, it may be hoped, of excluding others whose impressions were only temporary, and not founded in a real change of heart. But one case of discipline among all the persons admitted, has come to our knowledge; of the others it may be said, that, in general, they have walked consistently with their high profession.

Extract of a letter from the Rev. C. M. Fuller, dated

Dorset, (Vt.) Oct. 8. 1825.

There is a season of refreshing from the presence of the Lord, in the town of Arlington, Vt. in one of the churches with which I am labouring. Thirty-four have been received by baptism, and the work seems still to be progressing in the town and vicinity. The convicted sinner has cried, "what shall I do?" and the liberated soul has sung delivering grace. The profligate has been reclaimed, and the profane swearer has been taught to pray.

WESTERN RECORDER.
UTICA, TUESDAY, NOVEMBER 29, 1825.

American Seamen's Friend Society.—We mentioned in a late number of the Recorder, that a meeting had been holden in the city of New York, to consult on measures to be adopted towards procuring the establishment of an American Seamen's Friend Society, and that the business had been referred to a special committee.

We have just received a Circular letter, signed by the Hon. Smith Thomson, as chairman of that committee; detailing the proceedings at the meeting—proposing a form for a general constitution—setting forth the objects and the claims of such a Society as is in contemplation—and calling on the Christian community for extensive co-operation. Our readers are already acquainted with the proceedings at the meeting, as also with most of the objects and advantages contemplated in the institution.

Among the means proposed to be employed for the improvement of Seamen, are the establishment of respectable and orderly boarding houses,—register, or intelligence offices, where seamen of good character may have their names entered, and find reference to suitable houses, &c.—Savings Banks, for depositing seamen's money on interest—the employment of agents or missionaries to traverse the coast, visit vessels, distribute bibles and tracts, and co-operate with local committees—the establishment of schools for children and adults—and the affording of such aid as the means furnished by the Society may admit of, for the support of maritime preaching establishments, and all kindred institutions.

The address of the Committee closes with the following urgent request:

"Should this meet your approbation, we have to request that you will take such steps as may be thought expedient to ascertain the sense of our fellow citizens in your place on the subject, and to send delegates to attend a meeting to be held in the city of New York, on the 11th day of January next, for the organization of the Society."

What answer shall be returned to this request, by the inhabitants of the Western District? Let it not be said that Christians in this vicinity have no *special* concern in the establishment of the proposed Society. The demoralizing influence of our inland navigation begins most sensibly to be felt, in every considerable village between Albany and Buffalo; and unless measures are speedily taken to counteract the evil, the country will be deluged with vice and dissipation.

It is not for *us* to point out the course to be pursued: but having in some measure laid the claims of the Circular before our readers, may we not venture to hope that others will take the subject into serious consideration? One of our correspondents, at least, has entered into our feelings, as appears by his communication on our last page; and it is pleasant to learn from this same source, that some of the western clergy are alive to the subject.

Fasting and Prayer.—Next Friday is the day appointed by the Synod of Albany for a special

season of Fasting and Prayer, for the Churches within their bounds. And surely, at the present time, there is no want of objects to be deplored, whether we look to the low state of religion in the churches, or to a corresponding prevalence of error, and vice and "worldly-mindedness." Nor is the rapid and systematic increase of vain amusements to be overlooked in the dark catalogue of evils. After all that can be said in their favour by a thoughtless world; & by backsliding professors: no person who is in the lively exercise of Christian piety, can fail to see, that they are utterly hostile to the maintenance of a spirit of religion.

Thanksgiving.—We perceive from the last eastern papers, that Rhode Island followed the example of other states in the vicinity; so that the whole of New-England were associated with New-York in the celebration of this religious festival.

Contribution at the Monthly Concert, Boston.—Mr. Evarts stated at the last concert, says the Recorder & Telegraph, that the sum of $841 67 had been contributed at the monthly meetings at that place during the year past; and that the whole sum contributed at the same place, on these occasions for the last seven years, amounts to $5,341 67. What an example is this for the rest of community.

Profane application of Scripture texts.—That thoughtless and profane application of scripture texts which has become so customary in this country, even on occasions which should seem to demand the exercise of peculiar gratitude to the Author of all our mercies, cannot be too severely censured or too seriously deprecated. Instances of this nature are daily multiplying: but the following as noticed by a correspondent of the Connecticut Observer, is peculiarly flagrant; and we are none the less inclined to censure it from the circumstance that it took place at some one of the late sectional celebrations in this state.

In looking over an account of the Grand Canal celebration, I was not a little shocked to find among other mottos on the banners,—this motto on one—"*I was naked and ye clothed me*"—and on another, this—"*'Tis finished.*" These allusions are, to two of the most sublime—solemn and affecting scenes the world is ever to witness. And are they to be dwindled down to represent the little puny efforts and works of men? I care not how comparatively grand is the Great Canal—it is indeed a noble work—but let it take its proper place let not the thoughtless attempt to elevate it or its projectors into the regions of Divinity. If the Bible is to be thus publicly profaned, it will be of little use that our National Institution is sending it into every family in our country.

The Georgia Missionary.—This paper, we learn, has just been discontinued from the want of patronage.

Missionary at Buffalo.—We understand from the Register, that it is in contemplation to send a Baptist missionary to Buffalo.

Brothertown Indians.—The Baptist Register, while alluding to the proceedings at some late meeting, (the Convention, we presume,) has the following remark:

"The situation of the Brothertown Indians, came under notice, and a committee was appointed to inquire fully into their circumstances. There is a small Baptist church among them needing some attention."

American Colonization Society.—In a late number of the Recorder & Telegraph, is found a communication from Mr. Sessions, one of the agents of this institution, developing another part of his plan of improvements at Liberia, which is 'to receive from their parents or guardians, several youth for the following professions.'

The Sacred Ministry—the Profession of Medicine—the Printing Business—the Mercantile Profession—the Carpenter and Joiner's Trade—the Blacksmith's Business—the Mason's Business—the Mill-wright's Business, and the Hatter's Trade.

Among the reasons he urges in favour of the prosecution of this object, are the following:

The Colony is already in a most flourishing state. The United States Government are building a town for recaptured Africans, for their resident agents, and for the accommodation of those American seamen who capture and bring slave ships into the port of Liberia. The colonists are erecting two other towns for themselves and for American emigrants. New towns must constatly spring up in the interior of the territory, as it is designed to give the whole the order of an agricultural community. The natives also, viewing with astonishment the superiority of the colonist's mode of life over their own and that of the slave dealers are importunate to have the mechanic arts, and the incipient principles of science and religion introduced among them. Does not all this call for the exercise of every important profession in life.

The colony, moreover affords the best school for the people of colour to acquire these professions. Almost every shop and store and office and high school in America, is shut against their youth. Besides, a knowledge of the peculiar circumstances of the colony is indispensable, before they can act well their parts in any of these callings. It is a knowledge that can be acquired only on the spot. They would become also, more easily *acclimated* when young, live longer in the field, possess stronger attachments to the place and people, awaken in their behalf a deeper sympathy and confidence, and thus have an incalculable advantage over those who grow up in foreign lands, and come in among them as foreigners, to dictate in matters of which they are in a great measure ignorant.

A New Work.—Just as our present columns were filled and nearly ready for the press, we received a prospectus from a friend at Troy, bearing this title,

THE TROY REVIEW,
OR RELIGIOUS AND MUSICAL REPOSITORY.

We regret that we are under the necessity of deferring the insertion of the prospectus till next week, especially as the time for the appearance of the work, the first Wednesday of January, is near at hand.

Troy is quite a literary place; and we cannot but view it as a favourable circumstance that the publication of a "Religious and Musical Repository" is about to be undertaken there. The work is to be issued semi-monthly, on superior paper, in the quarto form, medium size, and put to subscribers at $2 per annum, in advance. It is intended besides embracing discussions on important religious, literary, political, musical, and miscellaneous subjects, to give such condensed views of the most important intelligence as is desirable to be known and remembered; and such as may bear re-perusal. It will therefore in some respects, be a different work from any now in circulation. A number of clergymen and laymen stand pledged to contribute to its columns. We have great confidence in the undertaking, and can most cheerfully add our good wishes for its success.

The subject of the following communication is one of deep interest to the friends of the Sabbath, and it will lose nothing of its importance from the circumstance that the writer is himself a Post master. The article he alludes to, was duly noticed in our last paper: but the remarks we made on it are not entirely applicable to the plan now suggested.

Mr. Editor,—In reading the Boston Recorder & Telegraph, I have just noticed, and with pleasure too, that from the state of Pennsylvania two petitions are about to be circulated—one to be presented to their Legislature, "praying for the passage of such a law as may check the profanation, and secure the observance of the *Subbath*,"—"the other will be addressed to the Post master General, praying that such alterations may be made in the present arrangement for conveyance of the U. S. mail, as may prevent the numerous evils that attend the transportation, opening and closing of the mails upon the Sabbath."

Why may we not in this state, and especially those of us on those roads where the mail is carried on the Sabbath, with the greatest propriety, and with some hopes of success, unite with our brethren and Christian friends in Pennsylvania, in petitioning the Post master General on this subject?

I do think it unnecessary to transport the mail on the Sabbath, and possibly the Post master General may be effectually solicited to order the mails to remain *in statu quo*, on the Sabbath, if a suitable petition subscribed by a goodly number of respectable and worthy members of community, be presented to him. A respectable number of petitioners may be obtained with but little trouble—the expense of trying the experiment cannot be much, and if the object shall be attained, much good will result.

The plan I would suggest is to get some person in your village, (or do it yourself,) to draw up a petition, and let a sufficient number of copies be printed, and sent to the Post masters on this and the Cherry Valley turnpikes, for circulation, and by a certain time to be agreed upon or specified in the petition, let them be forwarded directly to the Post master General from the various quarters of the state. The expense of printing surely should not be borne by you,—but are there not a sufficient number of citizens in Utica, that would cheerfully contribute the needful? I perhaps *feel* more on this subject, than those who are not necessarily troubled by the mail on the Sabbath. I am deprived of many and precious privileges on the Sabbath by being Post master, and I should be rejoiced if the ways and means could be devised to put an effectual stop to the transportation of the mail on the Sabbath day. I think too, that there cannot be a more favourable time to circulate a petition for this purpose than the present, when others are engaged to effect the same object in a sister state.

Respectfully your friend, G.
Nov. 25, 1825.

POLITICAL.

DOMESTIC.

Canal Meeting at Auburn.—The inhabitants of Cayuga county, held a meeting at Auburn a few days ago, "to make arrangements for surveying a route for a canal, through Auburn into the Owasco Lake, and then southerly in the most advisable way, to the waters of the Susquehannah river." If this project should prove to be practicable, its completion would be of immense importance to the interests of a wealthy and fertile section of the Western District of this state; and would doubtless add to the importance of the Erie canal.

Norwegian Emigrants.—The 46 Norwegian emigrants who arrived at New-York a few weeks since, have fially settled themselves in Orleans county.

Petitions.—Among, the numerous notices of petitions which are to be presented to the next Legislature of this state, is one to incorporate the Rensselaer School at Troy, founded by Stephen Van Rensselaer.

Banks.—The Derby, (Conn.) Bank has stopped payment; also, the N. J. Protection and Lombard Bank.

The New-York Evening Post says, "we are assured that the whole of the funds of the Lombard Bank, are placed in one of the banks of this city, for safe keeping."

Three new banks were chartered in Vermont during the late session of the legislature; and some dozen, if any judgment can be formed from notices of petitions, are in contemplation in this state.

Items.—The population of Schenectady is now stated at 12,878; the decrease during five years past 205. One thousand acres are annually planted to broomcorn in Hadley, Mass. at a profit of from 25 to 50 dollars per acre the standing crop. In Vermont, dogs are said to be honoured with the same poll tax as men.

A great riot took place in the New-York theatre, at Kean's first appearance; he made a lame apology in the papers next day, and the managers secured him a *good-natured, forgiving* auditory at his second night—*so easy it is to wash out the crime of adultery.*

Congress of the United States.—The U. S. Congress are to convene on the 5th proximo.

From the Albany Daily Advertiser.

LEGISLATURE OF NEW YORK.

The following is a list of the members of the Senate and Assembly elected at the late election:

SENATE.

1st district, Joshua Smith, of Suffolk co.
2d, Peter R. Livingston, of Dutchess.
3d, Ambrose L. Jordan, Columbia.
4th, John L. Viele, Saratoga.
5th, Charles Stebbins, Madison.
6th, Peter Hager, 2d, Tompkins.
7th, Truman Hart, Wayne
8th, Ethan B. Allen, Genesee.

ASSEMBLY.

[The names of those who were members of the last house, are distinguished by an asterisk.]

Albany, Samuel S. Lush,* Malachi Whipple, Andrew Ten Eyck. Allegany: George Williams. Broome: —— Robinson. Cattaraugus: James M'Glashan. Chautauque: Elial T. Foote. Clinton: Josiah Fisk.* Columbia: Aaron Vanderpoel, Jonathan Hill, Adam I. Strevel. Cortland: John Lynde, Augustus Donnelly. Cayuga: Eleazar Burnham, Thatcher I. Ferris, Campbell Waldo, Aaron Dennis. Chenango: Robert Monell,* John Tracy, John C. Clark. Dutchess: Isaac R. Adriance, Daniel D. Akin, Martin Lawrence, John Fowks, jr. Delaware: Erastus Root, William Townsend. Essex: Wm. Smith.* Erie: Reuben B. Heacock. Franklin: Asa Hascall.* Genesee: Josiah Churchill, Phineas Staunton, David Scott. Greene: William Seaman, Addison Porter. Herkimer: Nicholas Schuyler, jun. Jonas Cleland, Edmund Varney. Jefferson: David W. Bucklin, Daniel Wardwell, Horatio Orvis. Kings: William Furman.* Livingston: James Faulkner,* William H. Spencer. Lewis: Amos Miller. Monroe: Henry Fellows,* Vincent Matthews, Isaac Lacey. Montgomery: Alexander Sheldon, Augustus Diefendorf, Abraham A. Van Horne, John French. Madison: Nehemiah Huntington, Thomas Dibble, Jacob Ten Eyck. Niagara: William King. New York: Maltby Gelston,* Philip Brasher, Isaac Minard, Jonathan E. Robinson,* James Hall, Elisha W. King, William A. Thompson, Francis Cooper, Alpheus Sherman, Stephen Allen. Ontario: Gideon Pitts,* Claudius V. Boughton,* Francis Granger. Otsego: Isaac Hayes,* David Tripp, Levi Beardsley, William Fitch. Oswego: Henry Williams. Onondaga: Freeborn G. Jewett, Chauncey Betts, John G. Forbes, David Willard. Orleans: Lathrop A. B. G. Grant. Orange: Benjamin Woodward, Ogden Hoffman, Abraham Shultz, Hudson M'Farlan. Oneida: Israel Stoddard,* Theodore Sill, Laurens Hull, Aaron Barnes, Russel Clark. Putnam: Henry B. Cowles. Queens: William Jones,* Thomas Tredwell.* Rensselaer: John F. Groesbeck, William Pierce, Augustus Filley, Robert Collins. Rockland: Abraham Gurnee.*

Richmond: [Some accounts say there is a *tie* in this county: others that Harmanus Garretson, a member of the last house is elected.]

St. Lawrence: Bacon Doty. Schoharie: Robert Eldredge, Martines Mattice. Steuben: Daniel Cruger, Gratten H. Wheeler. Seneca: —— Scott, —— Hendricks. Schenectady: Robert Sanders. Saratoga: Samuel Young, Thomas Dibble, David Benerdict. Sullivan: Thomas Crary. Suffolk: John M. Williamson, Usher H Moore. Tompkins: David Woodcock, Nathan Benson. Tioga: Anson Camp, Isaac Baldwin. Ulster: John Lounsbury, Charles Bruyn, James T. Elmore. Wayne: Ambrose Hall, John L. Kip. Warren Norman Fox. Washington: James Stephenson, Hiram Cole, Israel Williams, David Woods. Westchester: Joseph Scofield, James Wiley, John H. Smith. Yates: Avery Smith.

Massachusetts State Prison.—We learn that the net profits of this establishment to the state, during the year ending Oct. 1st 1825, were ten thousand fifty-five dollars.

EMANCIPATION.

From the Am. Daily Advertiser.

The following Resolutions, were adopted by "the American Convention for promoting the Abolition of Slavery, &c." at its late session, held in Philadelphia.

1. *Resolved*, That in the opinion of this Convention the most practicable means of effecting the complete extinction of slavery in the United States, is by the passage of laws in the several states, fixing a day, after which all persons of colour, born in the respective states, shall be free at a certain age.

2. *Resolved*, That this Convention recommend to the different abolition societies in the United States, and to all individuals who are friendly to the extirpation of Slavery from the United States, to use their endeavours to procure the passage of such a law, in the states in which they reside.

3. *Resolved*, That by the passage of the foregoing resolutions, this Convention does not intend to discourage perseverance in all other possible methods of promoting the emancipation of slaves, whether by individuals or governments:—but would on the contrary, encourage them, as called for by every principle of justice, humanity, and sound policy.

D. RAYMOND, Vice President.
Attest—EDWIN P. ATTLEE, Secretary.

Resolved, That the acting committee be directed to have the foregoing resolutions, inserted in as many of the newspapers of the United States, as may be practicable.

D. RAYMOND, Vice Pres.
EDWIN P. ATTLEE, Sec.
October, 10th mo. 12, 1825.

The ceremony of breaking ground on the line of the Morris, N. J. Canal, took place on the 15th ult. near lake Hopteung. An address was delivered by Mr. Bayard, president of the board of directors, in the presence of nearly 800 persons.

Creek Indians.—A small party of Creek Indians passed through Milledgeville, week before last, on their way to Washington. The speaker of the nation, Hopoisthee-Yoholo, was one of the number. It is probable this visit has been occasioned by the differences that have arisen under the late treaty between them and the United States.—*Nat. Jour.*

Appointment.—It is said that William Griffith, Esq. of Burlington, N. J. is to receive the appointment of Clerk of the Supreme Court of the United States.

An illustrious Justice of the Peace.—The Alexandria Phœnix Gazette states that the venerable James Monroe, late president of the United States, was sworn in as a Justice of the Peace for the county of Loudon, in which he resides, on Tuesday the 15th inst. and immediately took his seat on the bench as a junior member of the court. The chair of the presiding magistrate was tendered, and, with great propriety, declined.

Vermont.—The act ceding to the United States jurisdiction over a piece of land for the purpose of erecting an arsenal, has been negatived by the council!! It is understood that Gov. Van Ness declines being a candidate for re-election, and we are told the nomination has been offered to several gentlemen who have also declined! We of New-York have no *such* troubles to encounter.—*Ib.*

Commercial embarrassments exist to a very great extent in the city of New-York. We are informed that no less than seven extensive houses failed there on Wednesday last.

Kentucky, says a Frankfort paper, is losing her citizens by hundreds and by thousands; that is, by removal to the westward, faster than she has acquired them from the eastward for some years. It is supposed that more than a hundred wagons with families have passed thro' Frankfort within the last ten days. It is thus, as we were told last year, that a minority may get rid of a bad government when they can't reform it.

Anthony J. Canas, the Envoy Extraordinary and Minister Plenipotentiary from Central America, arrived at Washington city on the 11th inst.

A Philanthropic and Munificent Bequest.—Mrs. Elizabeth Moore, of Kentucky, lately deceased, provided in her will, for the emancipation of all her slaves, about forty in number; and left 50,000 dollars to the college in Danville.

Mobile.—The Mobile Commercial Register of the 25th ult. announces the re-appearance of the Yellow Fever. The disease had been checked by a light frost; but as the weather again became very warm, several cases of the fever broke out.

Yellow Fever.—A gentleman in Natchez, writes to a gentleman in Knoxville, under date of October 14th, that the yellow fever is raging in that country at a higher stage than it was ever known before; that the people have all removed out of town, except those that are compelled to stay; and that the deaths in Natchez, since the middle of September, are on an average, six every day, exclusive of those in the country, which were numerous, and unprecedented.

A memorial is circulating for signatures in the district of Columbia, to be presented to the President, for the purpose of taking the remains of General Washington from Mount Vernon, to be deposited at the Capitol, and for an erection of a monument to his memory.

A fire in Boston, on the 10th inst. destroyed 15 or 20 valuable buildings. The loss of C. P. Brookes, Esq. the principal sufferer, is from 75 to 100,000 dollars.

A sheet iron Steamboat, drawing eight inches water, has been launched at York, Pa. intended to navigate the Susquehannah river between Columbia and Northumberland.

Vermont.—A Mr. Temple has introduced a resolution into the Vermont Legislature, for the "Judiciary Committee to inquire into the expediency of allowing poor debtors the privilege of attending freemen's meetings, out of the jail limits, without forfeiting their bonds." The object of this resolution, was to permit confined debtors to vote at elections. The resolution was agreed to.

New Jersey.—The School Fund of this state amounted to $200,909 86, on the 25th ult. and it is expected that a considerable addition will be made to it by the Legislature now in session. Petitions have been presented to the Legislature from the Trustees of the college in Princeton, and from the Managers of the New Jersey Colonization Society, praying for legislative aid.

The whole amount collected in Boston, for the New Brunswick sufferers, is probably more than $8000.

FOREIGN.

No foreign arrivals since our last was issued. The few abstracts which are found below, have chiefly been gleaned from the latest details.

LONDON, Oct. 10.—A letter from Alexandria, of the 12th of Sept. gives the following particulars of a daring attempt to burn the Turkish fleet, lying in that port:

On the 29th of last month, at four in the afternoon, four small vessels, bearing a European flag, appeared in sight of the port; three advanced to the opening of the port; the fourth remained tacking off and on. The pilots, as usual, went out to bring them into the roads. At half past 5 the first entered, and soon after the second. The Captain of the port arrived to take the usual duty. It was then perceived that the first of these strange vessels was endeavouring to penetrate between the Turkish ships of war; and as a long scampania was perceived at the same time alongside, some suspicion arose that it might be a fire-ship. It was ordered to stop, but the Captain still advanced, and would probably have succeeded, but for a sudden change of the wind. Thus finding himself discovered, he set fire to his vessel and abandoned it. The whole crew got into the scampania, and by dint of rowing got out of the port. The second seeing this, tacked about, and followed the scampania. Seven cannon shot were fired at the second ship; three others were fired at it by a French man of war, but without doing it any injury. The third being abandoned was towed off and blown up.

It is stated in a late London paper, says the American Traveller, that Mr. Brougham intends visiting the United States.

Railway.—A new Railway of 20 miles, from the Colleries, in Durham county, to London, was opened in the beginning of October. A coach with the Committee, 21 wagons with passengers, and 12 wagons with coal, weighing altogether, about 90 tons, were attached to a locomotive engine, built by Mr. J. Stephenson and the immense train, travelled at the rate of eight miles an hour. There were nearly 600 passengers.

Stamp Duties.—It appears from the Stamp Office returns in England, that the duty paid last year, by 46 insurance companies, amounted to £659,377. The duty being 3s for every £100 insured; the total property insured, it would seem in round numbers, amounts to about £439,585,000.

Power of Steam.—M. Dupin, a distinguished member of the French Institution, has recently afforded the following forcible illustration of the potency of steam. The great pyramid of Egypt required for its erection, the labour of 100,000 men, for 20 years. Its weight is estimated at 10,400,000 tons. By a fair calculation, the steam engines now at work in England, would constitute a force adequate to the accomplishment of the same object in *eighteen hours*. To have raised the pyramid in eighteen hours, at the rate at which the Egyptians proceeded, would have required 978,333,333 men; to man the engines in England, are not required more than 38,000 hands. By the aid of the steam engine, therefore, one man can now accomplish as much labour as could have been performed by 27,055 Egyptians, aided by such machinery as they could command.

It is stated in a letter from Paris, that the Emperor of Austria has sent positive orders to the commanders of his squadron in the Greek seas, that they are not to afford protection to any Austrian vessel which may be taken by the Greeks whilst conveying troops, ammunition, provisions and stores for the use of the Turks, or otherwise infringing the neutrality which the Emperor has designed to maintain. All vessels captured under such circumstances, are to be abandoned to their fate.

NOTICES.

The "Female Benevolent Society in Hartwick," County of Otsego, have appropriated the sum of fifty dollars for the benefits of the Western Education Society, to be applied for the purpose of constituting their pastor, Rev. Mr. Prentice, a director of said Society for life.

Rev. Ambrose Eggleston has been constituted a life director of this Society by the ladies in Coventry, County of Chenango, who have appropriated fifty dollars to the Education Society, to be applied for that purpose.

I. J. BERRY,
NEW BRICK STORE.

CORNER of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—Has just received his fall supply of Groceries, Liquors, Wines, Fruit, Fish, &c. the which he offers on reasonable terms, either for cash or country produce. Tavern keepers can purchase here on liberal terms. The above individual having met with flattering encouragement in his last year's attempt to establish a

GENERAL SEED STORE

in Utica, intends keeping on hand a general collection of Garden and Flower Seeds; and to obviate the difficulty which he laboured under last year, of not being able to supply every call during the season, with the different varieties of seeds, he has made arrangements with the first seed store in New York, to furnish him with a constant supply.

Utica, Nov. 24, 1825. 74tf

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.
D. PRENTICE, *Principal.*
November 28, 1825. 74tf

Removal.

ALEXANDER SEYMOUR, has REMOVED to 104, Genesee-street, where he offers at WHOLESALE or RETAIL, for *Cash*, or approved paper, payable at either of the Banks in this village,

NEW GOODS,

and *OLD GOODS AT NEW PRICES.* Merchants, and others are requested to examine his Goods, as he is determined to sell at the lowest prices. Utica, 15th Nov. 1825. 6w72

Clinton Female Seminary.

TERMS.—For English Grammar, Arithmetic, Geography, with the use of the Globes, History, Astronomy, Composition, Penmanship, Stenography, Map Drawing, Needlework, together with particular attention to reading and Orthography, $5 per Quarter.

The same, with Rhetoric, Logic, Chemistry with Experiments, the Rudiments of Natural Philosophy with a few Illustrations, Moral Philosophy, Natural Theology, Evidences of Christianity, Drawing, Painting in Water Colours, and Velvet Painting, 6 do.

The same with the French Language, 8 do.

A course of Lectures on Botany, by a gentleman of science to commence the middle of June, and continue about ten weeks, 2 50 do.

Board and Lodging, 12 shillings per week. Washing 2 shillings per dozen.

The buildings are spacious, pleasant and convenient; the situation is healthful and agreeable.

The winter term commences on Thursday the 24th of November.

3w72 N. ROYCE, *Principal.*
Clinton, Oneida Co. Nov. 15, 1825.

N. B. The Pupils will furnish their own candles, candle sticks, snuffers, and towels.

Camden Academy.

PARENTS AND GUARDIANS, who are anxious for the literary and moral improvement of children and youth, are hereby informed that a School of this kind is now open in our Academy, under the immediate care of Miss F. A. Southworth. Miss S. has been employed in this Institution the Summer past, and has applied her talents as an instructress, to the entire approbation of those who have attended her Public Examinations, and witnessed the proficiency of her scholars. Her qualifications are well known, and need not our commendation. The regularity of her system produces the most perfect order; and her conciliating disposition secures the affectionate regard of every pupil.

The next Term will commence on Tuesday, the 15th of November. The branches of instruction will embrace all those that are usually taught in Schools of this kind.

Terms, from two to three dollars—Board from 3 to 10 shillings per week.

DAVID ELY,
Secretary of the Board of Trustees.
November, 2, 1825 5wp71.

WANTED.—The subscriber wishes to employ immediately Six first rate

Journeymen Coopers.

Liberal wages will be given.

G. W. GORTON.
Rome, August 23, 1825. 1tfp1w

TO RICHARD VAN DYEK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and each of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,

THOMAS E. CLARK, *Executor.*
Dated, 22d Nov. 1825. 6mo.73

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

From the Connecticut Mirror.

In acknowledging our many obligations to the writer of the following, we hesitate not to say that we are as proud as we are grateful.

On passing at Jamestown, Va. the ruins of the most ancient Church in America.

Roll on, proud river, towards the mighty main,
And glow, gay shores, with summer's fostering smile,
Your grandeur charms, your beauties lure in vain
The traveller's eye from yonder ancient pile.

For there in solitary state it stands,
While sheltering boughs involve its time worn frame,
The earliest temple rear'd by Christian hands
To teach a heathen world Jehovah's name.

Thus gleam'd the altar, where the lonely ark
Found for the patriarch's foot a place of rest,
Ere from the wildering waste of waters dark
The rescued planet rais'd its mournful breast.

Hail, hallowed dome! whence first was heard to flow
That strain of praise which heavenly choirs repeat,
While the stern savage staid his quivering bow
From echo's voice, to woo that cadence sweet.—

Here, her young babe, the pensive matron brought,
Here the glad lover led his youthful bride,
And in thy solemn ordinance forgot
The fane cathedral, once their childhood's pride.—

Were language thine, what scenes couldst thou describe
When the *New* World, to meet the *Old* essay'd—
The simple welcome of the wandering tribe,
The incipient hatred, and the blood stain'd shade.

The plumed chieftains round their council-fire,
The tireless hunters on the wind-swept hill,
The sober pilgrims like some patient sire
Guarding the infant colony from ill.—

Here, for a time, beguil'd by venal dreams
They scorn'd the labours of a cultur'd soil,
To hoard the dust that pav'd their glittering streams
Till meagre famine mock'd their futile toil.

Here* too, the Ebon race from Africk's plains
Learnt the dire import of the name of slave,
Endur'd its burdens, punishments and pains
And sank despairing to a noteless grave.

Perchance, Powhattan here in regal pride,
His wariors marshall'd and his banners way'd,
Or Pocahontas, smit with pity sighed
For the pale victim that her valour sav'd

Gone are the fathers, to their mouldering bed,
Their vision vanish'd and their duties o'er,
The forest race like gliding shadows fled,
Throng the dark boundary of oblivion's shore;

But thou remain'st,—by ruthless time rever'd,
And spared by tempests, in their wrecking rage,
To hoar antiquity a friend endear'd,
The sacred beacon of a buried age.

So when the pomp and pageantry of earth
Shall feed the fierceness of destruction's fire,
The meek devotion that in thee had birth
Shall soar unchanging, never to expire.

* "In August, 1620, A Dutch man of war landed 20 negroes for sale at Jamestown,—the first slaves which were ever brought to this country."—*Beverley's Hist. of England.*

"*Auld Lang Syne*," *again*.—Our readers will recollect that about a year ago, we copied an article from the Connecticut Journal, which ridiculed the application of light secular melodies, to the service of the Christian church. The irony, though severe, was just and unanswerable. An answer, however, was attempted a short time since, from the perusal of which, it would appear, that "Auld Lang Syne" has many advocates in the land of steady habits; and that the irony it called forth, a full year ago, still occasions no little irritation. In reply to this ill-fated 'answer,' the last Journal has a communication, containing an extract from Dr. Beattie's Moral Philosophy, which is directly in point; and since the 'indecency' it exposes is not of very rare occurrence, we shall doubtless render some service to community, by transferring the extract into our own columns. "The Indian Philosopher," "Babbling Echo," "Drink to me only," and a number of other tunes, equally secular and volatile with "Auld Lang Syne," have recently appeared in the same disguise of a Sunday dress; and it seems high time that this species of abuse should be thoroughly exposed.

But to the extract:

"Would it be expedient, or decent, to sing a psalm to the tune of a common ballad, or a common ballad to the tune of a psalm? And yet, perhaps in itself, and previously to the influence of habit, the ballad tune might have suited the psalm, or the psalm tune the ballad. But when we have once and again heard certain notes accompanied with certain words, the words or notes heard separate, will mutually suggest each other. So that, if such a transposition were to be made, it would raise in every person of sensibility a mixture of jarring ideas, which, by blending things profane with things holy, and seriousness with laughter, would debase the imagination, and impair that strength of mind, by which we retain the command of our own thoughts. For how is it possible that our devotion should be promoted to day by the same things, which yesterday, in the hour of relaxation, led us to think of drinking and merriment, and the amours of Strephon and Chloe! Those sectaries, therefore, (and such are said to be among us,) who either adapt their psalms to the measures, or sing them with the music of common songs, must be very ignorant of human nature, or very inattentive to the right performance of this part of worship. Nothing connected with levity, or with trivial passions, should ever be seen or heard in a place appropriated to the solemnities of religion: and in a church, even on a week day, I should think it not less unseemly to play a hornpipe on the organ, than to dance one in the area. No person is less an enemy than I am to wit and humour.———But they never can be lawful, when they are indecent. And indecent they must be when unsuitable to times and places, or when they have a tendency to pervert the mind by irrational or impure associations."

Now, (says the correspondent of the Journal) the only question is, is *Auld Lang Syne*, a tune of the character here reprobated? That it is, may be inferred, when we know that in all our large cities, it is constantly played in the ball room and on the military parade, is the delight of the galleries in the theatres, is whistled by every chimney sweep, and roared by every drunken sailor, as he reels home from the circus or the brothel!

This last remark may seem severe: but let it be remembered that it is *strictly true*, and that it is fairly applicable to a considerable class of pieces that occasionally find their way into the church; and to a still larger class that find their way into the conference room. And—what is still worse—in times of religious excitement, this practice is extensively prevalent. Christians who ever neglect the cultivation of music, are *then* seen to come forward, and claim their privilege of doing violence to the art; and we have no hesitation in saying that the enemy of souls has frequently seized on this very circumstance, to cast the imputation of ignorance, vulgarity & fanaticism, over the whole proceedings of a religious meeting The worshippers, it is true, may be sincere; and their meeting together may be greatly blessed. But whether, by this habitual act of imprudence, they are not unconsciously furnishing occasion for many of the "enemies to blaspheme," is certainly a question worthy of their most serious attention.

COMMUNICATION.

The following communication, which appears to have been intended for an earlier insertion, did not come to hand, till our last week's columns had been fully occupied. The subject it embraces, however, can lose nothing by this delay; and *every Christian, at least*, will acknowledge its importance.

For the Western Recorder.

INFLUENCE OF THE CANAL.

Mr. Hastings,—In travelling through the western part of your state, I happened at Buffalo on the memorable day of the celebration of the completion of the great Canal, which unites the waters of Erie and the Atlantic. This magnificent work is honourable to New-York and her chief magistrate. While the love of talents, of dignified independence of mind, and of useful internal improvements, shall animate the bosoms of the citizens of this state, the name of Clinton will be respected and beloved.

Much has been said of the immense importance of this great work, in a commercial and political point of view. And too much cannot be said. But few of our papers, and it is to be feared, that few of our citizens have suitably estimated its influence upon morals and religion. It will become an engine of immense good or evil. Its influence in extending the evil which is already alarming, the *profanation of the Sabbath*, is now visible on the whole line. Villages will arise, and the influence of this state will centre on the Canal and in the metropolis. If the force of religious principles does not prevent, the Sabbath will become a day of business from New-York to Buffalo, and from Buffalo to Green Bay. I was gratified to find that on the evening of this day of festivity and rejoicing, while the gay and thoughtless were assembling in Buffalo, to move in measured steps at the sound of the viol, the members of the Presbyterian church were assembling for prayer and praise to Almighty God. Several clergymen were present, and all seemed deeply impressed with the influence of this great work upon the morals of the state. Fervent prayers were offered, that God would avert threatening evils, and in his wonder-working providence, make this, and all our internal improvements, instrumental in promoting and expanding the kingdom of our Redeemer. After leaving this little band of disciples of Jesus, your paper fell into my hands, containing an account of the state of religion in the bounds of the Albany Synod. My heart, I trust, was made glad to find that that venerable body are awake to the danger that threatens us from the increasing profanation of that holy day which God has given to man for his spiritual benefit. Let our churches fly to the throne of grace, and lay hold of everlasting *strength*, and the cause of truth and righteousness will be triumphant.

A TRAVELLER.

MISCELLANEOUS.

MISSIONARY SCHOOL MASTERS.

We would call the attention of the Board of Missions and the Christian public, to the subject of the following letter from one of our missionaries. Our own views accord fully with those of the writer, that a greater proportion of pious school-masters of the right stamp, might be employed as teachers among the heathen, with equal benefit, and at much less expense, than the same number of well educated ministers of the gospel.—*Rel. Int.*

Letter from the Rev. Mr. Pixley to the Editor of the Religious Intelligencer, dated Neo-sho, (Osage Nation,) August 22, 1825.

Dear Sir,—The observations of Dr. Rice, (as delivered in his sermon at New-York, and published in the Intelligencer about a year ago,) are too true and important not to awaken in the mind of every Christian, a most serious and attentive consideration. While we cannot deny the importance of extending our exertions to the aid of the wandering tribes of the west and south we should not forget how the rolling tide of population, before which, the forests are prostrated—the Indian tribes melting away—and which threatens nothing less ere long than to pass the Rocky mountains, and extend itself quite to the Great Pacific Ocean, needs, in a pre-eminent degree, all that attention and instruction from the Christian public, which the Doctor, with solid reason, has so lucidly portrayed. Many, very many of the advancing population, are as ignorant of letters, and of the religion of Jesus, as the red men of the prairie, and unless something can be done they are like to continue so, till they and their numerous progeny—generation after generation, shall have gone down to the grave. It should not be forgotten in what light the Bible places the education of children, nor how permanent a part this bears in sowing the seed of piety and renovating the character of man. Why then, in all the benevolent exertions which are the glory of the age in which we live, do we not hear more said about school masters, and the distinguishingly useful part they might take in these labours of love. These are the soldiers—the pioneers, whom the missionary might follow, and with whom in concert, he might hope for the greatest success. Without these, like an officer without soldiers, all his education and skill in sermonizing, shall avail him but little.—Every thing is new and strange. They are Barbarians to him, and he a Barbarian unto them. Wherever then, there is a lack of missionaries, we should not hesitate to say that school masters—pious and enlightened school masters might supply their place, perhaps with an effect not less salutary and improving. We are sorry to add that the necessity of this course, appears from the fact, that ministers are too apt to stand aloof from the instruction of children as a business somewhat beneath their proper sphere of employment, and in this way too often unhappily leave to unskilful, and sometimes to ignorant and wicked hands, the most important and successful place of doing good.

Among the hundreds of congregations where the Lord has poured out his spirit and revived his work, are there no young men of talents equal to this service, and who would be willing to devote at least, two or three years of their lives to the very useful and important business of teaching children, and setting up Sabbath schools among the ignorant and illiterate of our frontier settlements. In the service of their Divine Master, can they not as easily and as readily, sling their knapsacks upon their backs as the young Cadets of Captain Patridge, from the state of Vermont, and travel, not only through the United States, but up the Missouri, & over the rocky mountains, if need be, to scatter a little portion of useful knowledge among those who would thankfully receive, and are perishing for the want of it. Let shame cover the faces of these young soldiers of the cross, who cannot be as devoted and endure as much self denial in this important missionary service, as the worldling to secure property, or the young military man in seeking honour and renown. Is it a small business unworthy the self denying exertions of any young gentleman, to teach twenty or thirty children how to read their Bible and pray over it, and thus prepare them to become useful citizens—parents of future happy families; and eventually the inheritors of everlasting life. Taking a survey of the progress our country is making in internal improvement; in moral elevation; in arts and sciences; in population and power; an holy enthusiasm can scarcely fail to inspire every youthful mind with an ardent desire, to be active and foremost in lending their assistance to push her forward to the utmost acme of her grandeur and felicity. There is something imposing and sublime indeed, in beholding those majestic rivers that pace their mighty tide of waters into the bosom of the ocean. But how contemptible would they all appear—sluggish, and sickly, and dead, if not continually supported by the thousand secret and meandering rills, which the traveller too often passes without any thought of that grandeur sublimity and power, which in their progress, their senior is so sure to produce. Tis thus some strong and imposing feature of our country's political and moral elevation, may fill us with a most sublime and delightful sensation. But the part of wisdom would be not to forget the sources from whence they sprung, by letting their fountains go dry, but see them always supplied that the tide of her grandeur and successful progress, might never cease to invite to repose on her expansive bosom, the wealth, and honour, and glory, and wisdom, of other surrounding nations. But all this must spring from education—early education—such as pious and enlightened mothers, and schoolmasters may infuse. A missionary with a compliment of ten school masters of like spirit as his auxiliaries, to advance into our frontier settlements, might be expected to give an efficacy to truth, more abiding and salutary than the like number of missionaries where preaching is so little understood, and so much disbelieved.

B. PIXLEY.

Five Ministers Banished.—The persecutions which have been excited of late in the Canton of Vaud, Switzerland, are doubtless well kuown to most of our readers. There are now five exiled ministers from this Canton, viz. the two Oliviers, Juvit, Chavannes and Charles Rochat. They were banished for no other reason, than because they believed and taught evangelical sentiments and correct views of religion. Two or three months ago they were all in Paris, with their wives and children. Some overtures were made in England, to have them established as ministers in the Islands of Guernsey and Jersey; where the people on account of their proximity to France, very generally understand the French language, which is of course the language of the exiled clergymen.—*Rec. & Tel.*

Jesuits in England.—There is a flourishing and wealthy establishment of Jesuits, at Stonyhurst, in England, at which place they settled when their property was confiscated and they were driven from Liege, in France, during the French Revolution. This society is said to be wealthy, possessing real estate to the value of forty thousand pounds sterling, the greater part of which has been acquired in about twenty years. During the time Stonyhurst has been in possession of its present owners, an entire change has been wrought in the religious character of the neighborhood: a majority of its inhabitants were then Protestants, but they are now reduced to less than one seventh of the whole population of the district. They have a College with about two hundred students, one of the scholars is mentioned, particularly, on account of the peculiar circumstances attending his situation! He is an Armenian, and of the Greek Church; his board is paid by the Pacha of Egypt, who is a Mahomedan; he is consigned to a Protestant gentleman of Manchester, who sends him to the Roman Catholic establishment of Stonyhurst to be educated.

Nat. Jour.

Milch Cow.—At the Worcester Cattle Show, Gov. Lincoln offered for exhibition three half Denton Cows, one of them particularly noticed as an extraordinary animal of her kind. She has often given from 24 to 27 quarts of milk per day, of very excellent quality, yielding a large proportion of cream. The least quantity of milk given by her in one day during the summer drought, on grass feed only, was 13 quarts! The Committee considered her the most valuable milch cow ever exhibited in Massachusetts.

New Metallic Composition.—A new metallic composition has lately been invented by Dr. Geitner, an able chemist in Saxony, the properties of which closely resemble those of silver. It is malleable, is not subject to rust and is not liable to become tarnished. This composition has already been made use of in the manufacture of candlesticks, spurs &c. and will in all probability according to some of the European scientific journals) be converted into a substitute for plated goods.

THE FATE OF KINGS.

———"Thou many headed monster,
Who would be thy king!"

In the island of Great Britain we now instance in the royal line of Stuart, a race as steadily unfortinate as ever was recorded in history. Their misfortunes have continued with unabated succession, during 390 years.

Robert III. broke his heart, because his eldest son Robert was starved to death, and his youngest, James, was made a captive.

James I. after having beheaded three of his nearest kindred, was assassinated by his own uncle, who was tortured to death for it.

James II, was slain by the bursting of a piece of ordnance.

James III. when flying from the field of battle, was thrown from his horse, and murdered in a cottage, into which he had been carried for assistance.

James IV. fell in Floddenfield.

James V. died of grief, for the wilful ruin of his army, at Sloway Moss.

Henry Stuart, Lord Darnley, was assassinated and then blown up in his palace.

Mary Stuart was beheaded in England.

James I. and II. died not without suspicion of being poisoned by Lord Buckingham.

Charles I. beheaded at Whitehall.

Charles II. was exiled for many years.

James II. lost his crown and died in banishment.

Ann, after a reign, which though glorious, was rendered unhappy by party disputes, died of a broken heart, occasioned by the quarrels of her favoured servants.

The posterity of James II. have remained wretched wanderers in foreign lands.

OLD BRANDY.

ONE pipe old real Champaign Cognac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by

J. C. HASTINGS & CO.

Utica, August 1, 1825. 57tf

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

or sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

Piano Forte & Violincello

FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,

Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage Luce's & Tavern. 51tf

Steam Navigation Company.

THE new Steam-boat Commerce, captain Seymour, with the Safety barge Lady Clinton, and the new steam boat Swiftsure, captain Stocking, with the Safety-barge Lady Van Rensselaer, will, until further notice be arranged as follows:

Leave New York.	Leave Albany.
Monday, at 10 A. M.	Monday at 10 A. M.
Tuesday, 4 P. M.	Tuesday, 3 P. M.
Thursday, 10 A. M.	Thursday, 10 A. M.
Friday, 4 P. M.	Friday, 3 P. M.
Saturday, 4 P. M.	Saturday, 3 P. M.

For Passage, at New York, apply on board, at the Cedar street wharf, in the rear of the City Hotel, or to W. C. Redfield, 137 Washington street; And at Albany, on board, in front of the Pier Bridge, foot of State-street, or to Rathbone & Chapin, 67 Quay-street.

New-York, Aug. 15, 1825. 61tf

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. Chittenden Baldwin, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITCHCOCK.

Utica, June 28. 83 Genesee-street.

Wholesale.

J. C. HASTINGS & CO.
NO. 84, Genesee-st.

Have just received a fresh supply of

GROCERIES,

consisting of the following articles:

100 Chests Skin Tea,
10 Old Hyson, do.
15 Young Hyson, do.
20 Souchong & Bohea, do.
10 Pipes Cognac Brandy,
12 Hhds. St. Croix & Jamaica
6 Pipes Swan & Schiedam Gin
20 Bags Coffee,
20 Pepper & Spice,
10 Boxes Lump Sugar,
30 Bbls. Brown do.
20 Kegs Raisins,
30 Boxes, do.
2 Tierces Rice,
25 Kegs Tobacco,
40 Qr. Casks Malaga, Sherry, Lisbon, Teneriffe, Port, & Madeira WINES,

and almost every other article usually kept in their line, which they offer at the lowest price, for Cash, or approved paper, payable at either of the Banks in this place.

Utica, August, 1825, 58tf

NEW GOODS.

No, 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.

Utica, 13th Sept. 1825. 63

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 21f

UTICA

Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y3?

REMOVAL

I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong Teas,—Loaf, Lump and Raw Sugars,—Coffee, Chocolate, Rice Spice, Cloves, Nutmegs, &c.—Molasses, St Croix Rum, Old Jamaica Spirit, Holland Gin, Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

Tobacco, in pound, half-pound, and small Papers,—Snuff, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

GENERAL SEED ESTABLISHMENT,

at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 17th, 1825. 51tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

TERMS OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers*